

Some Plain Talk on Christian Eschism.

BY A. L. BIDDLE, P. E.

Ma. Editor:—Of late a lot of our would-be big preachers have addressed themselves to the ponderous task of proving that people ought not to shout, cry or manifest any spiritual concern while in the house of God. If an older sister happens to shout or say amen, under the preaching of some one, in the presence of those "point-of-order" fellows, they get up and decry the whole thing, often repeating the preacher who had the audacity or grace to get happy and preach a Holy Ghost religion. Those dead fellows go about preaching "high-toned worship" and moral reform, without offering the people anything by which or with which they can reform. As a rule they have but one subject—"the silent forces of nature"—which is a force on all well authenticated science and a misrepresentation of nature. Bishop Turner gives those "silent forces" the following: "The silent forces of nature"—let us repeat it, *the silent forces of nature*. Nature has no silent forces. Let us see: Rivers rise, roar and drive everything before them, even to great granite boulders. Old ocean lifts her waves sky-high, and dashes mountains to pieces. Winds in cyclones sweep the land and make continents tremble. Electricity sounds her battle gongs in the heavens, till man and beast and earth itself seem frightened. The sun, the god of day and dispenser of innumerable blessings, shoots out fiery billows to the distance of two hundred thousand miles, and if it were not for dead ether the roar would resound through space for billions of miles. The internal fires of the earth roll in angry floods and hurl up mountains higher than clouds ever float. The planets in space, while riding in their orbits, generate a music which makes the universe a literal orchestra. Let the preacher go and do likewise, preach till he stirs the universe of human hearts, the universe of immortal souls.

The above is bad doctrine for the "silent force" brethren. Well, says one, "the white folks don't shout, and we ought not to do it." How do you know that white folks don't shout? Perhaps if they should more and enjoyed heartier religion our poor people down south would have a little respite from lynching, etc. But the white folks used to shout when they were serving God, just like those "silent force" fellows would do, if they would throw off that little emotional sham and get down to work for God's right. Many white folks shout now. The biggest shout I ever witnessed was at a white folks' meeting down in Arkansas some years ago, when preacher and all shouted.

To preach against shouting is un-Methodistic. Spiritual death drove Wesley from the Church of England, which resulted in the organization of the Methodist church, where people could worship God free and untrammelled. Spiritual death in the church called for a Wesley, a Luther, a Knox and Wesley, and, unless I am badly deceived, we are at a strong need of another school of such strong advocates in behalf of Christian enthusiasm. The idea of a Methodist preacher bemoaning people because they get happy. Such nonsense will do for the Protestant Episcopal and Anglican church, but never for a Methodist church.

But the great trouble with the "silent force" brethren seems to be: They have never been awakened by the power of God unto salvation; they are ignorant of spiritual inspiration; they have the letter, but have no spirit; hence, when the power comes, they get mad and shout "silent force," reform, but never say repent and be born again. The Negro should be the last people to argue "silent force," for his whole existence has been that of struggle, warfare, convulsion, commotion and everything but peace and silence. Through smoke and clash of arms they were able to claim freedom; by prayer, hard work and perseverance they have managed to keep back the wolf of starvation during thirty years of freedom. A thing impossible had it not been for Divine interposition.

Now, for such a miraculously rescued people to begin condemning enthusiastic worship, and preach the "silent force" doctrine, is sickening. Some of those "silent force" fellows try to be so consistent. They hold up modesty, and themselves as an example of it. They can't bear to hear you say anything with positiveness and decision. Should you become a little ironical or sarcastic, they charge you with immodesty and vulgarity.

They believe in being like the white folks, and yet they are secretly praying God to *curse* the white folks for what these white folks have done to them. Those fellows can't bear revivals of religion, for the reason, say they, we want people to come to God calm and deliberately. We don't want any excitement, etc. Poor empty-headed and hide-bound apostles of the faith. I wonder if one of those "silent force" fellows should see one of their children approaching danger, if they would whisper to the child, or cry out so the child could hear and avert the danger? Just whisper, I guess, and let the poor child meet an untimely end.

I have heard this band of deadheads brag that they could not carry on revivals among the folks of the age. They like a good old quiet time. They appeal to the brain, which they regard far above the soul. Oh! if you get them to dividing and sub-dividing, dealing in dry metaphysical proportion that they nor the audience either can understand, or sky-scraping, with the understanding that nobody shouts, which they are sure not to do under such preaching, why they are at home and could preach a congregation of angels to sleep.

Now, who called such men to the ministry? God? Not possible. God never called a man that can't get up a revival, can't get a soul saved, can't get happy himself nor make anyone else happy. What on earth does God want with such a fellow? If you hire

a man to clerk, you want him to sell goods; if you hire an accountant, you want a man that can perform well his duty; if you hire a cook, you want your food cooked and not mused. Now, do you think God to be less exacting than we are? Then if a man can't preach, what does God want with him? If his soul has never been saved, how can he save others? Oh, Lord! give us more converted ministers.

Editor, Grand Base, West Africa.

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My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side,
God's truth shall ring.
My native country, 'tis
Land of the black and free,
Thy name I love;
To see thy rocks and hills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.
When all thy stammering ghosls,
In the boom of abel
Forgotten lie,
Thy monumental name shall live,
And sung thy royal roar shall gild,
Upheaved to heaven high,
O'er toppling thrones.

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Expended for home work.....\$14,991 00
Expended for African work in Free towns.....2,174 02 Special
Total.....\$16,665 02

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OUR SENTINELS, H. M. T.
My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our fathers died,
Land of the Negro's pride,
From every mountain side,
God's truth shall ring.
My native country, 'tis
Land of the black and free,
Thy name I love;
To see thy rocks and hills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.
When all thy stammering ghosls,
In the boom of abel
Forgotten lie,
Thy monumental name shall live,
And sung thy royal roar shall gild,
Upheaved to heaven high,
O'er toppling thrones.

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Programme.

The Ministerial Institutes of the Mississippi and Arkansas Conferences of the A. M. E. Church

To Be Held for Mutual Instruction, Reciprocal Criticism and General Enlightenment.

Mississippi Institute will convene at Grenada, Miss., July 23, at 9 o'clock a. m., and remain in session three full days.
Arkansas Institute will convene at Fordyce, Ark., July 31, at 9 o'clock a. m., and remain in session three full days.
But should it be adjudged necessary to change the places of meeting to secure better conveniences, Rev. E. R. Carter, P. E., for Mississippi, and Rev. W. A. J. Phillips, P. E., for Arkansas, will make the change for the bishop, when the announcement of the change should be made, but he hopes and expects to be back in time to attend the Institutes.

Rev. T. H. Jackson, D. D., of Little Rock, Ark., the Dean of the Institutes, will preside and conduct the deliberations, if we should be absent, assist if present, and will make any change or modifications he may deem necessary. As we were too much pressed before leaving for time to secure recommendations for appointments from the presiding elders of the several conferences, as to the gifts and graces of proper men to appoint, to write upon the subjects designated below, and not being sufficiently acquainted with the brethren to do so ourselves, the respective presiding elders are hereby authorized and directed, to appoint not less than three, nor more than four brethren in their several districts, to write papers, not to exceed or occupy over fifteen minutes in their delivery. The presiding elders will not simply designate the brother, who is to write, but assign him one of the subjects below to write upon.

No, we will somewhat change the above arrangement. Each presiding elder will appoint three brethren only, and we appoint each one of them to write a paper. They can select their own subjects, or Dr. Jackson can assign it to them. But every presiding elder must prepare a paper.

A like ministerial institute will be held in Jackson, Michigan, June 25th, at 9 o'clock a. m., and Rev. J. H. Alexander, P. E., will assign every minister in the Michigan conference one of the subjects below. And all of the conditions above, to the exception of requiring him to write, shall apply to the Michigan institute, as he may have to act as president.

1. Theology.—The importance of its study.
2. Can the existence of God be established by natural results?
3. Is God knowable?
4. What are the attributes of God?
5. Is the Trinity comprehensible?
6. Is revelation a possibility?
7. Is the Bible the unerring word of God?
8. The authenticity of the Holy Scriptures.

9. Has higher criticism been a benefit to Christianity?
10. Man's original characteristics.
11. Is man a moral agent?
12. Does the Bible and profane history set forth the unity of the human race?
13. The statement.
14. The fall of man.
15. The personality of the Holy Ghost.

16. How was Christ the son of man and very God?
17. The immortality of the soul.
18. Is the doctrine of the resurrection logical?
19. The ultimate destiny of the wicked.
20. What is heaven and where?
21. What should be the graces of the Christian ministry?
22. How many sacraments and what are their benefits?
23. Is there more than one archangel?
24. Has preaching benefited civilization?
25. Should African be stricken from church history?

26. The relation of the A. M. E. church to Africa.
27. Is sanctification a sinless condition?
28. Is regeneration instantaneous or gradual?
29. What are the doctrinal differences between Methodists and Baptists?
30. What are the doctrinal differences between Methodists and Presbyterians?

31. What is meant by Arminianism?
32. What is meant by Calvinism?
33. What is meant by God's providence?
34. How many modes of baptism are there?
35. Is Christianity reasonable?
36. Benefits of family prayer?
37. Was singing observed in the Tabernacle and Temple service?
38. What led to the Babylonian captivity?

39. Which is correct, the Jewish or Christian Sabbath?
40. Did ancient mythology lead to a spiritual conception?
41. Is Mahometanism an improvement upon heathenism?
42. Are foreign missions authorized by the scriptures?
43. Does archeology indicate that man was primitively white or black?
44. Does the Lord's Prayer include every need?
45. Who was Melchizedek?
46. Is the Lord's Supper a continuation of the Jewish Passover?
47. Is baptism the product of the old Hebrew circumcision?

48. Is the doctrine of eternal punishment in accord with reason?
We have endeavored to be very explicit, so that in the event we shall not have returned from Africa, everything will be understood, but we hope to be here before either of the institutes will have met. Fraternally,
H. M. TURNER.

The truths which we least wish to hear are those which are most to our advantage to know.

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Ministers of the South Arkansas Conference (Helena District) Pass Resolutions in Regard to Bishop H. M. Turner, D. D., L. L. D., Now in Africa.

In view of the fact that Bishop H. M. Turner, D. D., L. L. D., having labored in the defense of and for the elevation of the Negro race, north, east, south and west, having exhibited such race-loving interest coupled with grit and manhood, having so fearlessly stood in the presence of the bitterest enemies of the race and protested against their unjust deeds, outrages, mob-violence and barbarous decisions of unjust judges, legislators, etc., from whose souls have so often flown current of wrath and indignation toward a despised and helpless people:

Be it resolved, That every man having a drop of Negro blood in his veins tender the good bishop their prayers and rally to the support of this matchless giant whose wonderful impress will ever be felt and whose feet will soon gallantly tread the land of our fathers, and thereby be better prepared to forge thunderbolts of public sentiment that will both slay and drunken the strongest adversary to the rise and development of the race.

The District Conference, now in session (Helena) presided over by Rev. E. Brown, tender the good bishop heartfelt thanks for his wonderful suggestions and information that is being received from him through the medium of THE VOICE OF MISSIONS and otherwise, for which we bestow to him the go-aheadiveness and leadership of a Moses. We hereto adopt this method of extending to him our prayers, beseeching the God of mercy to bless his efforts in furtherance of the Redeemer's kingdom on that far off, yet, distant land, where lies the hope and glory of the Negro race—a land of gross and almost impenetrable darkness, of sin and heathenism.

Be it resolved—that a copy of these resolutions be sent to THE VOICE OF MISSIONS. Respectfully submitted,
G. W. BARKS,
R. CUMBLEY,
J. M. SUTTON,
G. W. CRUMP,
F. H. TATE,
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9:00 am	7:30 pm	9:00 am	Port Tampa	8:00 pm	10:30 am	
9:30 am	7:45 pm	9:30 am	Tampa	8:30 pm	10:45 am	
9:45 am	8:00 pm	9:45 am	Plant City	8:45 pm	11:00 am	
9:55 am	8:15 pm	9:55 am	Winter Park	8:55 pm	11:15 am	
10:00 am	8:30 pm	10:00 am	Kissimmee	9:00 pm	11:30 am	
10:10 am	8:45 pm	10:10 am	Orlando	9:10 pm	11:45 am	
10:20 am	8:55 pm	10:20 am	Sanford	9:20 pm	12:00 pm	
10:30 am	9:05 pm	10:30 am	Jacksonville	9:30 pm	12:15 pm	
10:40 am	9:15 pm	10:40 am	Waycross	9:40 pm	12:30 pm	
10:50 am	9:25 pm	10:50 am	Savannah	9:50 pm	12:45 pm	
11:00 am	9:35 pm	11:00 am	Charleston	10:00 pm	1:00 pm	
11:10 am	9:45 pm	11:10 am	Macon	10:10 pm	1:15 pm	
11:20 am	9:55 pm	11:20 am	Montgomery	10:20 pm	1:30 pm	
11:30 am	10:05 pm	11:30 am	Atlanta	10:30 pm	1:45 pm	
11:40 am	10:15 pm	11:40 am	Mobile	10:40 pm	2:00 pm	
11:50 am	10:25 pm	11:50 am	New Orleans	10:50 pm	2:15 pm	
12:00 pm	10:35 pm	12:00 pm	Nashville	11:00 pm	2:30 pm	
12:10 pm	10:45 pm	12:10 pm	Richmond	11:10 pm	2:45 pm	
12:20 pm	10:55 pm	12:20 pm	Louisville	11:20 pm	3:00 pm	
12:30 pm	11:05 pm	12:30 pm	Washington	11:30 pm	3:15 pm	
12:40 pm	11:15 pm	12:40 pm	Philadelphia	11:40 pm	3:30 pm	
12:50 pm	11:25 pm	12:50 pm	Cincinnati	11:50 pm	3:45 pm	
1:00 pm	11:35 pm	1:00 pm	New York	12:00 pm	4:00 pm	
1:10 pm	11:45 pm	1:10 pm	St. Louis	12:10 pm	4:15 pm	
1:20 pm	11:55 pm	1:20 pm	Chicago	12:20 pm	4:30 pm	

THROUGH CAR SERVICE. Trains 21 and 23 carry Pullman first-class sleepers between New York and Port Tampa. Trains 21 and 23 are solid trains between Jacksonville and Port Tampa with Buffet Parlor Cars, Pullman Sleeping Cars to Montgomery, Atlanta, Nashville, Louisville, Cincinnati and St. Louis. Train leaving Jacksonville 8:30 p. m. carries Pullman Sleepers to Montgomery, Atlanta, Nashville, Cincinnati and St. Louis. Train 23 connects at Port Tampa Monday, Thursday and Saturday with steamships for Key West and Havana. For further information apply to ticket agents.

B. W. WRENN, Passenger Traffic Manager, SAVANNAH, GA.